



"BEHOLD I BRING YOU GOOD TIDINGS OF GREAT JOY."

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Missionary Intelligence.

MEDITERRANEAN MISSION.

The Missionary Herald for March, contains extracts from the instructions given to our Missionaries for the Mediterranean, whose embarkation we noticed a few weeks since. The instructions by which Mr. Temple is to be directed on his return, recapitulate briefly the history of the printing press at Malta, and contain the views of the Board, respecting the preparation of school books for Greece. The establishment at Malta, it appears, consists of 3 presses, and 11 or 12 founts of type, in the Italian, Greek, Armenian, and Arabic languages, together with a library, essential to the work of translation. Previous to Nov. 1827, 40 works of various sizes had been issued in Italian, and more than 60 in Greek; making a total of 126,650 copies. Its publications have been widely distributed among the inhabitants of Italy, Greece, Asia Minor, and Syria.

We have noticed before the plan of the Board, for fostering education, and piety in Greece, by the publication of wisely selected school books. To aid in this undertaking, the mission is furnished with a variety of the most approved school books in our country as models, and will from time to time be supplied with others. In relation to the employment of this department of the press, we make the following extracts from the instructions.

A series of school-books in the modern Greek language, will be one of your primary objects of attention on your arrival at Malta; and it is a simple but most interesting question, that is brought before you—*How you shall infuse the spirit of the Gospel into the elementary instruction of Greece?* The practical solution of this question will require much deliberation, and frequent prayer to the Father of Lights.

The Committee leave much to your discretion, and offer only a few suggestions of obvious and general application.

(1.) *Aim to render every work perfect in its kind, before it is allowed to go to the press.*—

You are aware, that the proper standard of perfection in school-books to be published at the expense of a missionary institution, is two fold. They should accomplish their secular purposes, and at the same time furnish channels for conveying, as far as possible, the waters of salvation. There are few school-books, into which truths may not readily be introduced having a direct tendency to save the soul:

and, happily, the long-established customs of Greece, and indeed of eastern nations generally, favor the introduction of religion into the manuals designed for the youthful learner.

(2.) *Direct your present efforts to such works as are most needed at the present time.*—

With scarcely a copy of the Bible, without the preaching of the cross, without family religion, and with few books of any kind except what are in an unknown tongue, while rarely, if ever, are there instances of regeneration by the Spirit of God;—what should we expect, but universal ignorance and apathy in regard to every thing good.

Among the Greeks there are, indeed, cultivated minds; and, in the common mass of un-instructed intellect, there is not a little of that vivacious and elastic nature, which was so discernable in the ancient inhabitants of Greece. The spirit-stirring events of the revolution have, also, had an exciting influence. Still the Greek people, as a body, are not prepared to apprehend, or be interested in, the publications, taken collectively, either of our tract, or sabbath-school societies; nor will they be, till, through the influence of education, they have acquired more taste for reading and serious thought.

The works most needed, therefore, are those of an elementary character, and the more simple they are, the better. These will prepare the way, in time, for all kinds of useful knowledge. Accompanied by the Bible, they will be the most effectual barrier against the floods of scepticism, that are likely to pour in upon Greece from infidel Europe.

Let much of your time be devoted to elementary principles. Gain the ear of the youth, and endeavor to associate indissolubly in their minds, the rudiments of knowledge with the first principles of the Gospel. The influence of such a course will be silent, unostentatious, and gradual; but, reasoning on the known connection between cause and effect, and relying on the grace of God, we may be sure that the next generation will exemplify its salutary results on individual and national character.

(3.) When the elementary works have been provided, it will deserve consideration, *whether a series of books shall not be printed for the purpose of introducing them into the schools as reward books, and for juvenile libraries.*—

There are two considerations, dear sir, which powerfully urge us, for the present, to adapt most of our publications to the youth of those countries. The first is, that the youth manifest the strongest desire to possess our

books, and the greatest curiosity to examine them—as it would be natural to suppose, and as might be illustrated by an interesting collection of facts. The second is, that books addressed to the youth would, for that reason, be received with less jealousy by parents, and would be none the less adapted to the state of intelligence in the adult population.

Remember, dear sir, that the field inviting you to this species of labor, is a country, which is associated with some of the most brilliant triumphs of the human mind; and with a people, who, after four centuries of political and mental degradation, have asserted their freedom, and are anxious to establish and perpetuate free institutions; and who, with barely the means of sustenance for their families, are calling for reform in their methods of instruction, and for schools and school-books corresponding with the spirit of the age. It is a field doubly interesting, both because it is large and important, and because it is as yet scarcely occupied. And such calls from such a people will not be disregarded by all the world, and whoever supplies them will make a deep and indelible impression of some kind, on the national character of the Greeks. Surely our press at Malta was never before brought into relations involving such vast responsibilities, nor were the prospects of its usefulness ever so certain and cheering: and we pray that you, dear sir, and your coadjutors, may be thoroughly furnished for this and every other work, to which God in his providence may call you.

Instructions to Messrs. Smith and Dwight, concerning the Exploring Tour in Armenia.

When commencing missionary operations in the Mediterranean, the Prudential Committee contemplated their ultimate extension to the countries eastward and southeastward of the Black Sea, and particularly to ARMENIA. The causes, which have retarded the execution of this part of their designs, are well known. The delay has been unavoidable; but it has in no degree diminished, in the estimation of the Committee, the importance of the field. On the contrary, facts have come to their knowledge, from time to time, respecting the Armenian people in their several places of dispersion, which have increased the desire of the Committee to know more about them, as they are in Armenia itself and to ascertain what can be done for their intellectual, moral, and spiritual improvement.—At length Providence has prepared the way, as is believed, for accomplishing these objects. The Turkish empire, after being humbled by a Christian power, is at peace, and the suitable persons are ready to engage in the service.

After this introduction, the reasons are stated why Messrs. Smith and Dwight have been appointed to this service, and then the route and principal objects of attention are described.

As the elevated plains and mountains of Armenia must be traversed in the summer season, it will be necessary to leave Malta early in the spring: and the travellers are expected to visit Smyrna and Constantinople on their way; obtain advices and letters

in those cities, and if possible an interpreter; and go from Constantinople by water to Trebisonde, situated near the eastern extremity of the Euxine, and not far from the principle field of their researches.

Instructions to Messrs. Bird and Whiting, on their resuming the Mission in Syria.

The instructions are prefaced by recounting briefly, the results of past missionary labors in Syria, and some of the motives which grow out of past successes to resume the field. Passing by the living who have with some triumphs and much opposition, borne the banners of the Cross there, a brief tribute is made to the memory of the dead—of Parsons, Fisk, and Dalton:—‘who counted not their lives dear to them, so that they might commence a series of operations, which, through the blessing of heaven, should once more illumine the hills and vallies of Palestine, with the light of the Gospel.

How ardently did they desire that the mission might be prosecuted to such a result, and how often did they make this the burden of their prayers. Funds, labors, and lives have not, indeed, been lost, even should nothing more be done at present in that land. Facts have been learned, experience gained, opinions formed, which will, at some time, be lights to the church in the execution of its beneficent plans for the benefit of Judea. We hope, also, that some have been set free from the dominion of sin; and certainly an influence has emanated from the mission, that has been worth more to our churches, than all the mission has cost. How could the departed Parsons and Fisk, and others now living, have done more for their native land, than they have done by the very course they have pursued?—The cost of the mission, however, is a reason for resuming it, especially as it may be added—*That the reasons for prosecuting the mission have lost none of their force.* * * * * *

Now that peace is restored to the Ottoman empire, and the causes which led to an interruption in the mission are supposed no longer to exist, the inquiries are frequent, whether the mission is not to be resumed. There is manifestly an expectation of this kind, and a strong desire that it should be so. And so far as the interest is concerned, which the people of God in this country will take in the mission, there is as much reason for its being resumed, as there ever was for its continuance.

Such unceasing and virulent opposition, as Messrs. Bird and Goodell were subjected to for many months before they left Beyroot, can be meekly and manfully sustained, for a long period, only by means of help from that blessed COMFORTER, whose aid is specially engaged to missionaries of the cross, and to them, most of all, in seasons of persecution. You may be sure that opposition will be made to your raising the standard of truth again in Syria, and it may be as fierce as ever, and even more so; for the Prince of darkness begins to be alarmed by the influx of light into his dominions. The more you are harassed as missionaries, the more you will be favored with the sympathies and

prayers of the churches of your native land. Your communications, also, will be read with greater avidity, and will more effectually promote the spirit of missions and missionary exertions.

Messrs. Bird and Whiting are instructed to proceed to Syria as soon as possible, in case they shall have learned that Mr. Abbott, the English consul under whose protection they will be, has resumed his post. Beyroot is recommended for their residence, in preference to any place further north, on account of its proximity to the Holy Land, which must be kept in view in all the plans for the future enlargement of the mission. As soon as they have become settled, they are to inquire if a station, within the boundaries of the Holy Land, is not desirable; and if so, where it should be, and what are the reasons in favor of such an enlargement.

LONDON MISSIONARY SOCIETY.

RUSSIA.—ST. PETERSEBURGH.

Extract of a Letter addressed by Rev. Richard Knill, to the Home Secretary, dated 25th July, 1828.

"I am more and more convinced that if St. Paul had ever preached from 'go ye into all the world and preach the gospel to every creature,' he would have laid great stress on the word 'go.' On your peril, do not substitute another word for 'go.' *Preach* is a good word. *Direct* is a good word. *Collect* is a good word. *Give* is a good word. They are all important in their places, and cannot be dispensed with. The Lord bless and prosper those who are so engaged, but still lay the stress on the word 'go,' for 'how can they hear without a preacher, and how can they preach except they be sent.' Six hundred millions of the human race are perishing, and there are perhaps *thirty* among all the Christians in Britain, who, at this moment, are preparing to 'go.' Alas, my hand shakes, and my heart trembles.—'Is this thy kindness to thy friend?'"

SOUTH SEAS.

The Rev. D. Darling, Missionary, under date of Tahiti, April 27th, 1829, thus writes to the Directors:—

The work of the Lord still prospers at Tahiti; and although many enemies of the church of Christ here, have risen up, we rejoice to say that the faith of thousands remains unshaken.

You would delight to witness our congregations when assembled to worship 'the living and true God.' The number of hearers is great, their attention good, and many note down the heads and particulars, as they fall from the lips of the speaker. At a meeting I have with my people on the Sabbath evening, a great number will repeat the leading parts of the discourses they have heard in the course of the day, or on the Tuesday evening previous.

The whole of the New Testament is now read, with facility and delight, by many at all the stations. And, what is better than all, we

have had undoubted proofs that not a few who have been removed by death, have died in the faith, and are gone to glory, through the blood of God's dear Son, the ever blessed Redeemer of mankind.

At Tibiti the gospel has taken so deep a root, that all that the enemies of the cause can say, can never stop its growth. Let such persons go to the Feegees, to the Navigator's or Marquesas groups of islands, and then they will see what the gospel has done for Tahiti.

It would be found that they could not dare to come to anchor at the former groups, for fear of being cut off, killed and eaten; while at Tahiti they can anchor when they please, and stay as long as they please, none interrupting them. And I would ask, what is it that has made the difference? It is the gospel accompanied by the power of God.

SWEDEN.

The Rev. Charles Fr. Haeggman has been laboring for about nine years, to excite a missionary spirit in Sweden. For seven years, he continued a weekly publication, begun by his father. It was chiefly devoted to translations of religious intelligence from foreign Journals. From pecuniary necessity, and to give it a wider circulation, he changed it into a monthly Journal, of a more literary character. This he was at last obliged to discontinue.

Of late, he has determined to resume the work, 'in the name of God.' 'He, who has worked such signs and wonders in heathen lands,' he says, 'will peradventure rouse even us Swedes from our lethargy; and awaken that spirit of zeal and love, which shall have for its result, what I have earnestly hoped and prayed for—a *Swedish Missionary Society*! Then we shall no longer neglect our own Heathen Countrymen, far up in the North, in our own woods and mountains; where the Cross is, indeed raised, but only as a guide-post!

'In furtherance of this design, I am endeavoring to establish in Stockholm a Reading Society, consisting of such well-disposed persons as have both the ability and desire to extend their reading beyond a small Swedish Publication, and for this end to supply them with as many Foreign Missionary Publications as possible. By these means, even those, whose hearts are not yet with us, because they do not believe, may be constrained at length to confess that God still worketh wonders in the earth, and may even be brought to rejoice in the privilege of preparing the way of the Lord.'

Two things are noticeable; that he regards the exciting of a missionary spirit as a means of promoting piety at home, and that he hopes to do this, by diffusing religious intelligence.—*Vt. Chron.*

LATEST FROM THE SANDWICH ISLANDS.

Letters have been received from Mr. and Mrs. Judd, at Honolulu, which bring the dates down several months later than the previous arrivals. They mention the receipt of letters, papers, books, &c., from the missionary rooms at Boston, which were five months on their way. The letter now before us is partly in an-

swer to those which were then received. At the earliest time of writing, (August 3d to 14th,) Mrs. Green's little son lay dead, while her husband was far away upon the northwestern coast. This severe affliction was deeply felt; but the mourner was enabled to say, "It is the Lord; let him do what seemeth him good."

Mr. and Mrs. Judd are often called to pass from island to island;—not as we in this country may travel, in our comfortable conveyances,—but in some small sloop, having all their effects with them, and exposed for several days to the vicissitudes of wind and weather. Still they are happy in their work. "The comforts of getting on shore, and meeting the countenances of loved ones, and especially the consciousness of being about our heavenly Father's business; these sweeten every trial, and lighten every burden." Dr. Judd had been sick, but was recovering.

The most important items in the letter now before us—Mrs. J.'s—relate to the dedication of the new church; to the school; to the character of the young King; and to a plot laid by the Governor to destroy some of the chiefs. We have room, this week, only for the following:—

THE PLOT.

"The Governor of this island (you all know his name) conducts most strangely; is very intemperate; oppresses the people, and seems to be rushing headlong to destruction. June was a dark month. It was discovered that a plot was laid, to cut off secretly—in other words, to assassinate Kaahumanu and some other principal chiefs—persuade the king to marry his sister, and then all would go well. Boki had engaged some of the foreigners to assist him; told his plan to the king, and requested him to take his train and go to another part of the island, and stay while he carried his plan into execution. He had tried previously to make the king dissatisfied with Kaahumanu, and pretended she was preferring the claims of young Tamehameha (son of Kinau) to the kingdom.—But, God be praised, the king instead of listening to his guardian, went immediately and divulged the plan. It had been known for several weeks, that mischief was on foot; and we knew that some of the chiefs felt very uneasy, not knowing what stand the king would take. I shall leave you to imagine how I felt some of those nights. My husband had just begun to recover from his sickness. I had an infant in my arms. 'Tis true, we heard no designs against the missionaries; but what had they to expect, when the chiefs were cut off, because they upbraided iniquity. There was one night, in particular, when things stood at the crisis. I shall never forget it. I put on a long night-gown, and kept my lamp burning. Dr. J. went to sleep early, and slept very soundly owing to his state of health; but I kept watch, rising at the least noise, and looking out at the window, to see if all was quiet. The moon shone bright over the plains and mountains, and I could not discover the least moving creature; though I watched very closely the yard in which the chiefs' houses stand, trembling every moment lest the footstep of the daring assassin should interrupt the sacred still-

ness. I could but commend our poor defenceless souls to the care of Israel's God, who never slumbereth nor sleepeth. I knew that his cause was safe, and that it would eventually triumph in these islands; but I did not know but we must lay down our lives for its sake.—I have told you these things, not to excite your sympathies merely but that you may see how much faith and grace we need; and that you may be provoked to pray more earnestly for us, and for the glorious cause in which we are engaged, and for which we are willing to die.

"The clouds have blown over: and the enemy has recoiled, ashamed and confounded, and I trust will never make another such attempt."

"August 3.—*Monthly Concert.*—What a blessed consolation, that while we are passing through toils and trials, our friends, the friends of Zion—yea, the whole Israel of God, lift up their supplicating voices in our behalf. Pray, for we need your prayers; pray for this mission, in particular; pray for the young king; there is great encouragement, notwithstanding all his temptations, that he is almost persuaded to become a Christian. At times he appears so firm and bold on the side of the Lord, that we feel sure that the good seed has taken deep root in his heart. Then, again, the pleasures of this world seem so to engross his attention, that we are ready to give up all for lost. Thus we go on, hoping and trembling. The stand that he eventually takes will have such a bearing upon the interests of the mission and the welfare of the people, that we cannot but regard it as one of deep importance. If he should turn heart and hand to the Lord of Hosts, and set his face against the workers of iniquity; but we ought not to put confidence in princes. God is infinitely more zealous for his own honor and glory, than we can be. Let him do what seemeth him good."

From the Rochester Observer.

We have just received communications from the Sandwich Islands, under date of August 18, 1829. The following extract of a letter from Mr. Chamberlain, contains a summary of the principal intelligence.

"Mr. Richards arrived here (Oahu,) from Lahaina with his family and Mrs. Greene, on the 28th of May, and has been here ever since, employed in superintending the printing of the Acts, and a Scripture Tract from Exodus. The work has been impeded by the illness of Mr. Shephard; but they are both restored to health again, and the work is going on. Four forms of Acts of 10,000 copies have been struck off, and the remainder, one form and one third, is in type. Of Exodus, one form has been struck off and the second form will be out to-morrow. Three more forms are in type, and the remainder, one and a half or two forms, will go to press as soon as the press is at liberty. Mr. Richards expects to return to Lahaina this week. Mrs. Greene since she came down, has been called to part with her son. She will not return to Lahaina, but remains here till her husband returns. Mr. and Mrs. Clark are absent on a visit to the station at Hilo, whither they went in April for the help of Mr. Good-

rich. They are expected back in about a fortnight. A new meeting-house 196 by 61 feet, has recently been opened at this place for public worship. The house is built in native style, and is of large timber and well constructed. The king made an address on the occasion, and closed the exercises with prayer. At this you will be surprised, and so were we: we never saw him as he is now, at any former period."

Miscellaneous Intelligence.

PRESIDENT HUMPHREY

ON THE MODE OF AIDING INDIGENT YOUNG MEN FOR THE MINISTRY.—(Concluded.)

I am aware it may be urged, as a strong objection to the foregoing reasoning, that till within a very short period, the great body of ministers in this country, have been educated with money which they did not earn themselves and yet, they have not been wanting, either in economy, or strength of character. Why then, it may be asked, should the entire gratuitous education of beneficiaries, so injuriously affect their character and usefulness?

My first answer is, that many whose parents have ample ability to educate them, are required, and wisely too, to do more, and to struggle harder in making their way through College, than is generally supposed.

My second answer is, that the case of a son differs materially, in many respects, from that of a beneficiary;—so that what is barely sufficient to give a healthful stimulus to the former, would in most instances be injurious to the latter. In one case, the boy grows up with expectations of adequate assistance, so that his head is in no danger of being turned by his receiving it; whereas, in the other, the change is too sudden to be safe—the change from toil and indigence and discouraging prospects, to ease and independence. To receive entire and unexpected support from a charity fund, is a very different thing from taking that at a father's hand, which the son has been taught to rely upon from his earliest remembrance.—While the ten, or twelve hundred dollars which the child receives in his education, helps to impart strength and independence to his character, an equal amount, given to a beneficiary, would be likely to have the contrary effect.

My last answer is, that in educating poor and pious young men for the sacred profession, we ought not to rest satisfied with imparting to them that strength of character, and qualifying them for that degree of self-denial, which are ordinarily found in the ministry. The peculiar state of our country and of the world demands higher qualifications; and such qualifications, as by the blessing of God upon their measures, Education societies may be greatly instrumental in creating.

What then is the true system? How shall we aid the pious indigent youth, so as to exert the happiest influence upon his whole character? It seems to me, that the course is a very plain one. Assist him to rise, by exerting what strength he has, and not by first relaxing all his muscles. Let him lean upon you, where he cannot support himself. Help him up every

steep and difficult acclivity; but require him at the same time, to rely chiefly upon his own persevering exertions. In other words, let the amount of pecuniary aid to beneficiaries be such, and let it be rendered in such a manner, as to encourage and require strenuous personal efforts.

The exigencies of the times demand a host of practical men—men of nerve and resolution and invention, as well as of ardent piety:—men who can "endure hardness, as good soldiers of Jesus Christ"—who can go anywhere, and subsist upon a little, and when need so requires, can sleep as soundly upon Jacob's pillow, as upon any other. These are the men to go to the extreme south of our national territory—to go to Illinois, to Missouri—to labor every where in the great western valley; and with the vanguard of our population to scale the rocky mountains. These are the men, also, to sit down amid drifting snows and burning sands—to encounter superstition, idolatry, ignorance, infidelity and hate, in all their dwelling places and in all their most discouraging and appalling forms. Such soldiers the Captain of our salvation is loudly calling for, and it is the bounden duty of the church, to furnish as large a quota as possible. But let her training of them be such, as to make them real and efficient soldiers, and not mere effeminate recruits.

To this end, let diligent inquiry be made in all the humble walks of life, for young men of promising talents and real piety. Wherever such an one can be found, let him be encouraged to commence study, and put him at once upon probation. Should the trial of a few months prove satisfactory, then let the question of entering upon a regular course of education for the holy ministry be solemnly brought before him; and if his heart appears to be steadfastly set upon the great work, let him be received in due form as a beneficiary. Let him understand at the same time, that he will be expected to retain and cherish all his industrious habits—that the design is not to release him from personal effort and responsibility, but to sustain him under all reasonable exertions—not to carry him forward without the diligent use of his own powers, but to come to his aid when aid is indispensable—not, in short, to take the making of himself out of his own hands, but to assist him in doing it.

This it appears to me, is the only right system; and the American Education Society has my entire and hearty approbation, because it aids indigent young men in a way, which I think is eminently calculated to give them a character, and fit them for real service. On one hand, the quarterly appropriations are sufficient to encourage them in going forward and making efforts, while on the other, the amount of assistance is not so great, as to release them from these efforts. They must help themselves, and they must be economical in their expenditures, or they cannot go on. And this, I maintain, is so far from being a hardship, that it proves a great blessing to the beneficiaries themselves and to the church of God:—not but that they may be interrupted too much in their studies, and often are,—a remedy for which, I shall advert to before I close.

After the very able and ample defence of the system of loaning, which has recently appeared in your Journal, it would be superfluous for me to attempt a formal discussion of the subject. I allude to it here, simply in its bearing upon the formation of character; and I entertain no doubt, that the young man who borrows upon the conditions prescribed by the American Education Society, will act more like himself, and will feel more of that personal independence which is essential to constitute a well balanced character, than if he were to receive his whole support from the church. A high minded and enterprising youth, not only intends to refund, should he hereafter be in circumstances to do it, but if I can place any reliance upon my own observation, he prefers the loan, to a free gift—and because he does so, I expect more from him than I otherwise should.

If in looking at the annual expenses of a College course, and comparing these with the quarterly grants of the American Education Society, it should appear, as it will, that the beneficiary must be very much straitened, the fault, I humbly conceive, is not chargeable upon the society; but upon the improvidence of his friends and advisers. It is too common to urge young men into College, without any thing to begin with, under the notion that no time is to be lost, and that they will be provided for, nobody can tell how, when once they shall fairly have commenced their studies. The consequence is, in scores of instances, that in a few months, they find themselves without funds; become discouraged; are obliged to keep school so much as greatly to interfere with their education; or perhaps to give it up in despair. Now all this might, in most cases, be avoided. Let the young man who has no property of his own be patient; and let his pious friends who wish to see him in the Lord's vineyard also be patient. Let him earn something before he begins, or while he is preparing for College. Let him feel when he enters, that he does not come as a pauper, but with sufficient avails of his own industry to save him from depression and embarrassment; and though he may be a year or two later in the field, than some others who began with him, he will experience far less embarrassment in his way to it, and be much better prepared for the burden and heat of the day.

SUNDAY SCHOOL UNION.

The following address was made at a very numerous and highly respectable meeting of the friends of Sunday Schools in Philadelphia.

William T. Dwight, Esq. upon seconding a resolution, said—

Mr. Chairman—The resolution which I have been requested to second, declares in substance that the general prevalence of early religious education throughout our country is essential to the purity and permanence of its free institutions. I do it heartily, because I believe it to be the simple and perfect truth.

The civil and religious institutions of every civilized community, and the effects which are their natural result, distinguish such a community from a land of savages. Heaven, in its

natural gifts, has been alike kind to each. The same sun enlightens and warms, the same rains fertilize, the same earth produces its kindly fruits, for both; but in the moral blessings which they respectively possess, the difference is unspeakable and inconceivable. Great as this distinction is, however, it is still the sole distinction; and take away from such a community, from our own country for example, its form of Government, its laws, its social and moral privileges, and what is there left in which we should differ from the band of savages, who but a century and a half since roamed over the very spot on which we now stand?

Such institutions are not the work of chance, or accident; they are not the effect of one, or ten, or a hundred years only. They are the result of toil, and care, and design, extended through centuries. And as such has been their origin and cause, such must be the means, the efforts, by which they must, and by which only they can, be preserved.

The love of one's own country, Sir, has always been regarded as a most desirable principle among its inhabitants. If the native of the Sandwich Islands mourns and languishes when exiled from his home; if the peasant of the Alps, who sees nothing but rocks and snows and the valleys which they surround, deems his own land the fairest on the earth; it will not be thought ostentation in an American to declare, that he loves his native soil. Sir, I fondly love my country. Its government and laws, its free and equal rights, its peace and happiness, are inexpressibly dear and precious to my soul. They are a possession for which the wealth of both the Indies, the dominion and the glory of ancient Rome in her proudest days, were a poor, an utterly worthless substitute. And when looking forward to what I firmly believe is the destiny of this fair land, no language can express the value which I attach to our peculiar blessings. The broad page of the book of Providence is now open, and to my own eye it is there written, that our country is to shine as a mighty watch-light to all the oppressed nations of the earth; and that, they walking in its beams, are also to become free and happy.

But invaluable as are our institutions, they have within themselves no principle of self-preservation. Our laws may be the wisest ever devised by man, our judges be the echo of justice itself, our legislators be only sages and patriots, and yet, if the people at large become corrupt, we shall inevitably totter and fall. The laws will then be evaded or openly violated, upright magistrates will give place to those who are ignorant, or dishonest, our legislators will be the mere instruments of intrigue and faction; and let this be our condition for a few short years, and we need not ask what then will be the doom of this thrice blessed land. I say not this without sufficient warrant. The natural tendency of nations, as well as of individuals, is downwards; and it is only by the interposition of moral checks, endless in kind as in number, that this tendency can be overcome, and in no country upon earth, is the danger so great as in our own. Sir, we possess tremendous facilities for accomplishing

our own ruin. Our national blessings may easily become national curses. Our dearest rights, our choicest institutions, necessarily contain within themselves what may prove the elements of their destruction. If the liberty of the press, for example, which is as unconfined among us as the light of heaven, shall become perverted to the general slander of private character, and to systematic attacks upon all that is precious in our public rights, we need no prophet to inform us that the press will soon cease to be free. If the right of suffrage also be generally abused to the election of the factious and the wicked to office, the day is not far distant when elections will be known among us no more.

If then I am asked, how shall we under heaven secure our prosperity—how perpetuate our free institutions; I answer, it is not by miracles but by means—by our constant and ceaseless efforts to diffuse knowledge and virtue, throughout our country. This is the moral panacea for every political disease. Let the nation at large be intelligent and virtuous, the world may be bristling in arms around us, and we shall be invulnerable; but though all without be serenity and peace, if we are corrupt within, nothing can save us from final dissolution. And if I am again asked, how shall we accomplish this general diffusion of knowledge and virtue; I would again answer, that, next to the institutions formally prescribed to us in the Bible, there is not perhaps one so happy, so effectual, as the system of Sunday-schools, which are under the patronage of this Society. These schools, humble and unobtrusive as they are, and their very unobtrusiveness gives them a most emphatic claim to our support, are the only system which has inseparably connected together knowledge and virtue in the education of children throughout the land. They are designed to enter every hamlet, and every cottage in every hamlet, through this mighty empire; to collect the children of those who possess a competence and those of the poor, of the well-informed and the ignorant, of the virtuous and the depraved; and to bring them all within an enlightening and purifying atmosphere. Here they are taught from the Word of immortal life, and among the countless excellencies of this most wonderful book, it is not to be forgotten that it is the most interesting book in the world to the mind of every child. Its simple and artless narratives excite his deepest feelings, its plain and righteous precepts come home at once to his conscience; and to the humblest as well as the loftiest intellect, it reveals alike that holy faith and those solemn duties, which prepares us for peace here, and happiness hereafter. This system of instruction awakens also in the child a thirst for knowledge. It presents to him a great number of books, all of which are adapted to his capacity, and many of which were written for the very purpose, which confirm in him the love of reading, and direct him only to usefulness and virtue. And these schools furnish the only means by which large numbers of these children can be approached at all. If you withdraw them from their guardianship, you infallibly leave them destitute of all instruction, and

you expose them at once to the full effect of those pestilential opinions, which sceptics and profligates are now proclaiming in the midst of us, with an industry equalled only by its audacity. There they will hear that our dearest social relations may be sundered by passion or caprice, that property has no stable bulwarks, that our blessed religion is but a farce, or a dream; and let this poison but once take effect in any mind, and the disease is mortal. But awaken in the child the love of knowledge, make the Bible his earliest and fondest study, teach him to reverence the Sabbath, accustom him to habits of obedience and order, and all these are taught and inculcated in these Schools, with line upon line, and precept upon precept; and you have united him to all that is stable and peaceful, and holy, and happy among us, by bonds, which, in the immense majority of cases, no after event in life will ever be able to sever.

Do we need, Sir, any other motive? Have we not here sufficient encouragement? Another motive then, a stronger encouragement? may be found in a proverb, which not only calls for our assent by its evident justness, but has also the seal of divinity attached to it. "Train up a child in the way he should go, and when he is old he will not depart from it." It may be regarded as equally a prediction and a promise. The instance cannot be named, where any parent has in all faithfulness and perseverance educated his child in the paths of evangelical virtue, who has afterwards mourned over the wanderings of that child into the byways of vice. The instance probably never will be named, where any parent, or any teacher of a Sunday-school, shall, in all sincerity, with all effort, train up his child, or his pupil in the way of useful knowledge, of piety to God and benevolence to man, who shall afterwards find his faith shaken in this blessed assurance by the departure of the child or the pupil from the course of duty. Here, Sir, is encouragement sufficient to quicken despair itself.

PAPAL CHURCH IN THE UNITED STATES.

In a subsequent letter of acknowledgment and solicitation, the Bishop thus dilates on his situation, labors and prospects at Bardstown.

'The providence of God has unquestionably been remarkable in regard to me, and even lavish of kindnesses; and had I the hearts of all the angels, I could not recount them. On my part I have endeavored to answer its designs, and my exertions have not been useless. In fact, what a consolation is it to me, that I have formed three female religious orders—the *Lovers of Mary*, the *Sisters of Charity*, and the *Dominican Nuns*! More than two hundred young women, who have taken their vows in these institutions, are principally devoted to the education of persons of their own sex. What a consolation, to have formed two seminaries, containing thirty-five or forty young people designed for the church, to have erected two schools for country children, and a little college for such as desire a classical education; to see that eight brick churches, without mentioning my cathedral, which is the wonder of the coun-

try, have been erected since my abode in Kentucky; that the two seminaries, the two schools, and the college, are also beautiful buildings of brick, erected and paid for by ourselves. It is true that we owe from 30 to 35,000 francs; but from the profits of the college and the contributions we expect, we may be freed in about four years. Still, had I treasures at my disposal, I would multiply colleges, and schools for girls and boys; I would consolidate all these establishments, by annexing to them lands or annual rents; I would build hospitals and public houses: in a word, I would compel all my Kentuckians to admire and love a religion so beneficent and generous, and perhaps I should finish by converting them. * * * * *

The editor subjoins to this statement:

'Mgr. Flaget has established in his diocese many convents of nuns devoted to the education of young females. These establishments do wonderful good. Catholics and Protestants are admitted indiscriminately. The latter, after having finished their education, return to the bosom of their families, full of esteem and veneration for their instructresses. They are ever ready to refute the calumnies, which the jealousy of heretics loves to spread against the religious communities: and often, when they have no longer the opposition of their relations to fear, they embrace the Catholic religion.'

That such has been the frequent result cannot be denied; and that such a result has been anticipated, the above documents fully evince. Nor can the 'heretics' of these United States be too 'jealous' of the insidious influence of the religion of Rome on their unguarded population.

The following is an extract of another letter:

'From time to time Protestants are converted. The disinterestedness of our clergy, their regularity and devotion to the good of the people, from whom they gain nothing, have more effect upon the minds of the Protestants than all the reasonings in the world. The Protestants are divided into an infinity of sects; but many of them are nothing; they are not even baptized. They come to our church, attracted by the music and the preaching. They behave there as well as the Catholics. In fact, the church is not here, as in Europe, a place for walking and meeting acquaintances. There reigns in it a silence and a tranquility, which are astonishing when observed for the first time.'

We extract also a paragraph from the details of services in proclaiming the 'Jubilee.' 'The same day on which the exercises ended at St. Thomas, they were begun at Louisville. Two ecclesiastics from Bardstown came to assist the ordinary pastor of the congregation here. Its church, although ill situated for the greater portion of the inhabitants of this trading and populous city, was nevertheless filled with people. Beside the morning sermon, there was a conference at 4 o'clock, respecting indulgencies and the jubilee. One of the ecclesiastics proposed the objections of the Protestants, and another replied, referring always to the testimony of the scriptures and tradition. Some days before, a Presbyterian minister of Louis-

ville, by the name of Blackburn, had declaimed publicly against the Catholic clergy. The missionaries contented themselves with proving their doctrine and dispelling prejudices; but the church being found too small for the crowd of auditors, after Monday the conferences were held in the court house at seven in the evening. The multitude was very great, and sometimes the conferences lasted two hours and a half. On Saturday, instead of the conference, there was a sermon on the necessity of baptism. On Sunday there were but sixty persons at the communion; but the Catholics are only a small part of the population, and beside, it is known that this city, by its situation on the banks of the Ohio, and commercial connexion with all the West, is a species of market, where the tumult and dissipation are extreme. Others of the faithful are preparing to receive the communion, and several Protestants have announced their design of joining the church. The conferences have produced a species of revolution in ideas and feelings; the most important points having been discussed, as the authority of the Pope, the real presence, the worship of the saints, the reproaches against the priests, ecclesiastical, celibacy, &c. * * * * *

In other places: 'The missionaries proposed to answer, in a conference, some of the calumnies published by an Anabaptist journal. They aimed to show, that charity is the distinctive character of our religion, and they refuted the objections drawn from the Inquisition, and some other topics:—'two priests, one deacon, four sub-deacons, all born in the United States, and most of them in Kentucky, were ordained:—'the planters crowded earnestly to attend the exercises, and there were at the holy table two hundred and fifty believers, and about sixty received confirmation; one adult was baptized, and two others, already baptized, entered the bosom of the church.' At Lexington, 'Almost the whole audience was Protestant, and the subject of conference was, the power of the church to forgive sins. The other exercises were held in St. Peter's Church, but the conferences at the court house. There, the questions respecting purgatory, the inquisition, and the reading of the Bible, were discussed, and the church was defended on these points. Such peaceable conferences excited, as at Louisville, the chagrin of some ministers, who declaimed from their desks with warmth.'

Of these conferences, Bishop Flaget, in a letter to his friend, remarks: 'It is impossible for me, to tell you the good which will result from this exercise: the Protestants are, perhaps, more attached to it than the Catholics. We have had the consolation of seeing a great number of old sinners making considerable efforts to obtain the indulgence of the jubilee. Many Protestants are much shaken. Mad. B.—, a widow of this city, [Louisville,] sister of your friend, —, invited me to see her, the day before yesterday, along with Messrs. Reynolds and Kenrick. She is convinced that she cannot find peace but in embracing the Catholic religion. But, [adding the fashionable French exclamation, which we cannot divest of profaneness,] what difficulties to

overcome, on the score of the ministers, and of her relations?"

The remaining part of the letter is, mostly, a description of the urgent wants of the mission, and a pressing request to make every exertion for obtaining a supply.

The next year the same Bishop acknowledges the reception of 13,200 francs, assigned to his use by the Association for the Propagation of the Faith.

"This sum," he writes, "has been a great help to me; but I shall still need the good offices of the Association during a long time. For the love of God, plead the cause of the Mission of Kentucky with His Eminence, the Grand Almoner. No mission, I venture to say, offers to religion greater hopes than this. * * * * *

We have about ninety boarders in the college, and more than a hundred and fifty abroad. Besides, our personal expenses are moderate; so that I have the greatest confidence we shall be able in a short time to liquidate our debts,—and shall then have the opportunity of educating gratis a much larger number of pupils in our seminary for the good of the church in Kentucky—and even of the Bishops my neighbors, who have no Seminaries established."

Abundant proof seems to be offered, in these extracts, of the zeal, patience, labor, and indefatigable perseverance of the Bishop and his helpers. We wish it may stimulate to equal exertions many, in whose faith, as Protestants, we have a greater confidence. It speaks loudly to all among us, who value the liberty wherewith Christ has made them free, and cannot consent to be brought again into bondage, to use effort for the propagation and establishment, among our brethren in the West, of those wholesome institutions and religious advantages, of which the descendants and successors of the Leyden pilgrims are so justly tenacious.

(To be continued.)

ANECDOTE.

When the subject of forming a Temperance Society began to be agitated in the town of W——, it met with strong opposition from a class of *temperate drinkers*. The number however, who were ready to join a Society, was considerable, and their character and standing in the community respectable. Among this number was a gentleman who had attained the great age of *ninety one* years. When it became known that this hoary veteran of other days was thinking of becoming a member of the Temperance Society, some of his drinking and *compassionate* neighbors expostulated with him in this manner—"You have occasionally drank a little spirit during your whole life and it has not injured you; surely it would be folly for you to deny yourself of this beverage for the little remnant of your days. Besides, old people, as their corporeal powers decay, need a little ardent spirit to sustain them." The old man, whose head was whitened with the frosts of 91 winters, replied—"I do not know but old people need ardent spirit; but I am not old enough yet to need it.—*Jour. Human.*

RELIGIOUS INTELLIGENCER.

NEW-HAVEN, MARCH 13, 1830.

CHRISTIAN SPECTATOR.

No. 1, Vol. II. of the Christian Spectator has just been handed us. As we have not had time to examine its pages, we can only say that the titles of the articles promise well for the interest of the number.

They are a—*Review of Payne's Elements of Mental and Moral Science.*—*Review of Memoir of Mrs. Judson.*—*Review of Judge Story's Inaugural Address.*—*Review of Wilson's Lectures on the Evidences of Christianity.*—*Review on the Varioloid and Small Pox; and on the moral effects of prevalent Malignant Diseases.*—*Review of Payson's Sermons.*—*Persecutions in Switzerland.*—*Review of the Life of Summerfield.*—*Review of Sir Humphrey Davy's Salmonia.*—*Review of Dr. Tyler's Strictures on the Christian Spectator.*

REMOVAL OF THE INDIANS.—We are favored* by the publishers, in Boston, with a pamphlet, which lays before the public the means of informing themselves on this highly important subject. It contains 'An article from the American Monthly Magazine, on the Removal of the Indians:—A refutation of Gov. Cass on the same subject, by means of parallel readings from his article in the last N. A. Review, and one communicated by him to the same Review four years ago:—And a 'Statement of facts in regard to their Civil and Religious Improvement.'

[* They are rather equivocal favors to which we are from time to time exposed in this way, and we will here make them all a lumping acknowledgment. For this pamphlet, for instance, which may be had at the stores for 25 cents, we are taxed 30 cents postage. For a similar one, the "Essays of Wm. Penn," 40 cents, &c. &c. To aid the cause of the injured Cherokees, we would gladly pay as many dollars—but publishers ought not to rule their courtesies by this admission.]

A PLEA FOR ENTIRE ABSTINENCE.—"A discourse delivered in Troy, Jan. 17, before the Troy Temperance Society, and in Lansingburgh, Jan. 24. By Mark Tucker, Pastor of the 2d Presbyterian church."

In this discourse another champion has taken his stand full in the path of the destroyer. "Touch not; taste not; handle not!" is the speaker's theme; and his exordium is full as uncompromising—"I rise to plead the cause of *entire abstinence.*" Through 24 pages Mr. Tucker has supported this ground with an array of facts that cannot be faced, and a cogency of reasoning that is incontrovertible:—proving that *distilled liquors* as a drink are *wholly unnecessary*;—*destructive to bodily health and intellectual rigor*;—*ruinous to morals*;—*destructive to the temporal prosperity of families, neighborhoods, and nations*;—*ruinous to the purity and strength of the Church*;—*ruinous to the soul*;—*condemned by the Bible.*

Missionary Society of Connecticut.—A legacy to this Society, of \$233, from Mrs. Jerusha Spalding, late of Norfolk, has been received by the Treasurer.—*Obs.*

Southern Indians.—A meeting has been held at Cincinnati, which took measures to prepare a memorial to Congress in favor of the Cherokee Indians.—*Cin. Journ.*

For the Religious Intelligencer.

NEW-HAVEN LADIES GREEK ASSOCIATION.

The New-Haven Ladies Greek Association was organized in September last. The direction of its affairs is entrusted to a board of managers, assisted by a committee of gentlemen in New-Haven. It proposes, as its immediate object, the promotion of Female Education in Greece. Its intention is, to establish, at some convenient station, a Female School of the higher order, corresponding as far as possible, in the course of study in its various advantages, with the best Female Schools of our own country; and the hope is indulged that such an institution may ultimately support itself. In connexion with this there may be established one or more Schools of a lower order, in which girls may be taught the elementary branches of knowledge, along with some practical lessons of domestic industry.

Under the patronage of this Society—between which and similar benevolent institutions there is an entire understanding—the Rev. Josiah Brewer and Lady, and Miss. Mary Reynolds, sailed from New-York for the Mediterranean in December, and it is hoped, have by this time commenced their benevolent labors on one of the Grecian Islands. They have embarked in the work with the spirit of self-denial, relying on this Society aided by the occasional contributions of their friends in other places, to sustain them in the prosecution of their plan.

It must be obvious that the beginning of this work—the outfit, the voyage, the procuring of suitable accommodations—must be attended with greater expenses than are likely to occur often during its progress, unless the plan would be hereafter enlarged. The Society therefore appeal for aid to the friends of their cause,—and especially to those ladies who have heretofore taken an active interest in relieving the wants of the distressed families of Grecian patriots.

The following considerations are suggested as enforcing this appeal.

1. It is the united testimony of all the gentlemen who have visited Greece—Mr. King, Mr. Robertson, Mr. Hartley, Dr. Korck, and Mr. Anderson, as well as Mr. Brewer—that the present time is a crisis in the history of that people. The political revolution which has taken place is to be attended by a revolution still greater in opinions and manners; and that revolution is now going forward. If any thing is to be done by Christian benevolence, for the moral and spiritual renovation of that country, it should be done instantly, while the public mind is plastic, and as yet unformed.

2. It is equally certain that in no way can so much good be done in Greece with so insignificant an apparatus, as by the establishment of a few schools of the higher order for female education. The Greek people are alive to the importance of the education of their sons. And both government and individuals are taking such measures as their poverty will permit, for its promotion. They need and they ask the co-operation of the friends of humanity for the promotion of that object. But female education is regarded in the popular mind as possessing only sub-

ordinate claims to attention; and there is danger that it may be too long neglected. Such neglect would be fatal; for if the wives and mothers of a people, remain uninstructed, it is impossible for their intellectual and moral emancipation to be complete or secure. A comparatively insignificant sum bestowed now to educate the young daughters and sisters of those who have fallen in the battles and sieges of the revolution may produce the most salutary effect on all the future character of the Grecian race. These views are presented in Mr. Robertson's published communications. And so convinced is Mr. King in regard to this matter, that under the patronage of ladies in New-York and Philadelphia, he is personally engaged in this very work.

3. The beneficence of American ladies has already been experienced in Greece, and experienced in such a form as secured the gratitude and permanent affection of the people. The contributions from other countries were made to the Greek government, and were expended in munitions of war, or went to clothe and feed the soldiery. But the contributions from this country went directly to the people, and especially to the helpless and aged, the women and children, who were perishing with hunger and nakedness in dens and caves of the earth;—they were distributed on the spot by American agents;—the boxes of clothing were accompanied, in many instances, by letters of friendly cheering and sympathy, from American ladies;—and the Greek female who, under the shelter of her scorched olive-tree, or amid the ashes of her mined dwelling, clothed her beggared person with an American garment, and fed her famished children with American bread, blessed the God who had touched with kindness the hearts of her sisters on the other side of the great globe. Twice blessed was that charity; never to be forgotten by those who gave, or by those who took. And as it was a beautiful exemplification of the expansiveness of that philanthropy of Christian lands; so it created a new relation of affection, between the females of republican Greece, and the females of republican America.

4. The laborers in this cause for whom the aid of the benevolent is now invited are not at this time to be sought for and to be sent into the field;—if no calamity has befallen them, they are already there, and already at work. Nor are they strangers there. Mr. Brewer is advantageously known to many of the Greeks, as having been formerly among them at the time of their deepest distress; and the School, established at that time in Syra by his agency, and still bestowing its abundant blessings on that community, is to them his strong epistle of commendation.

Remittances for the New-Haven Ladies Greek Association may be made to Mr. Leonard A. Daggett, Treasurer, New-Haven.

PICTURE OF GREAT BRITAIN,

By the Rev. Edward Irving.

[The following sketch of the wretched internal condition of Great Britain at the present time, is

from the pen of the celebrated Edward Irving. Such a glance behind the scenes of a great and powerful people, who rank deservedly high among the nations of the earth, and dazzled with their own outward pomp, are fond of challenging comparison with others, may serve to show us how little can be inferred from the outside, of the real prosperity of a nation. We are always deceived when we undertake, in individuals or states, to measure happiness by the tokens of plenty and power which we see. If the array succeeds sometimes in taking the admiration of a gazing world, it is a poor solace for the want of happiness and content within. It does not do to measure the perfections of a constitution by balancing wealth, population, enterprise, prowess with others, if comfort too, goes not into the scales.

From many a such contrast to our condition as is furnished us below, might our gratitude take fresh spring to the Author of all bounties. And by many a such disclosure are we warned, when we would test the boasted merits of any social compact, not to be amused by a theoretical analysis of its forms, or a picture of its fair proportion upon paper. The structure may be clean and white, and within full of dead men's bones. Penetrate thro' the covering however specious, to a nation's hearths and altars, and learn whether *true* liberty spreads her eagle there. Learn whether her founders and lawgivers have consulted well the anatomy of the 'body politic, and planted there those still, peaceful institutions which cause intelligence to run in veins to the hearts of the people, flowing out again in virtue arterial to nourish even its extremest members. Ask not whether she burdens land and seas with her wealth;—but learn whether her citizens from unlading the decks of her commerce down to the poor gleaner of her fields, returns at night to a happy home. Does content dwell around her firesides, and virtue in the bosoms that are there, *then* pronounce her prosperous and her institutions good. Nations are composed of individuals, and national prosperity is but the collective term for individual content.]

Lift up your minds, I pray you, from your own little sphere, and contemplate Protestant Britain, Christian Britain, as it is now exhibited. Almost the half of its laboring population depend upon charity; hardly able, at best, to obtain daily bread; her manufacturing, population, again, every now and then brought into actual starvation; while the wealth of the superior order hath increased, and is increasing, and the expenditure of the nation is enormous beyond all example. Are these men guiltless because they pay a man his scanty wages? Are they charitable and religious because they subscribe occasionally to the relief of the distressed times? In the eye of the law they are guiltless, but not according to the morality of our Lord. Their cup is outwardly clean, no one can charge them of an actionable offence; nevertheless, within it is full of extortion and excess.

Take a view of the thing in another aspect. Look not at the poor laborer, with his ill-conditioned family and miserable home, but look at

the young men and young women of respectable and decent appearance, who in this city are employed in the service of shop-keepers, dress-makers, men of business, and others, by whom the retail of commodities is carried on. Is it Christian-like that these young men and women should be employed from earliest morning till latest evening, with just time enough to swallow their meals with hardly time enough to refresh themselves with sleep? Is not this extortion of the worst kind, drawn from the life-blood of the young man's strength, and from the bloom of the young maiden's beauty! Cruel masters! can you live upon such extortion from your servants! Think not you are guiltless, because haply ye sit not down to your meals without a grace, nor open and close the day without a prayer.

Look again at this in another aspect. Behold that class of men, wealthy and respectable, who, being possessed of money, use it to catch the necessitous occasion of the poor trader driven to his last shift, and buy up at half their value that whereon his credit and the nourishment of his family depend. This also is a new trait in Britain. Look again at that class multiplied an hundred fold, who lie in wait for the distressed poor, and receive in pawn the raiment from his loins and the covering of his bed. Look at the class of men familiarly known by the name of crimps, who lie in wait for our seamen, to plunge them into riot and sin, then cast them out of their infamous dens helpless and forlorn.

I might go the round of all society, of respectable, reputable society, especially of all who have to do with the poor, who let them houses, who furnish them with victuals; of all those classes who adulterate our food, and mix up the means of life with profitless or deleterious ingredients, the field is too large, it is far, far too large, over which I could go, and say, "Though thou art a man who drinkest out of a clean vessel, it is inwardly full of extortion and excess: I cannot call thee into the courts of the king, but I can call thee into the court of the King of kings, and charge thee as an extortioner." Oh, it is a cruel system, a most cruel, hateful system of pharisaical pretence, which is working over this land. We talk of our charities and almsdeeds; they are as a drop of that bucket which is filled with the sweat and tears of an over-wrought and miserable people.

The thing I say is true. I speak the truth, though it is most lamentable. I dare not hide it, I dare not palliate it, else the horror with which it covereth me would make me do so. Wo unto such a system? wo unto the men of this land, who have been brought under its operation! It is not felt to be evil, it is not acknowledged to be evil, it is not preached against as evil; and therefore it is only the more inveterate and fearful an evil. It hath become constitutional. It is fed from the stream of our life, and it will grow more and more excessive, until it can no longer be endured by God, nor borne with by man. I warn you, keep clear of it so far as you are able. Let wealth be held in no comparison with the avoidance of such unholy and inhuman practices. So that

your business and traffic yield you daily bread, be contented; and for the rest, see, I pray you, that it be not obtained at too dear a rate.

HARTFORD CO. TEMPERANCE SOCIETY.

The Hartford County Temperance Society met at Manchester on the 10th inst., and at Hartford on the 24th. An address was delivered at Manchester, by the Rev. Mr. Fisk, Principal of the Wesleyan Seminary in Wilbraham. At Hartford by D. Frost Jr., Esq. of Canterbury.

'There never was a more senseless cry,' says the reporter of these meetings in the Conn. Observer, 'than the cry of "Sectarianism and Politics" from the opposers of Temperance Associations; which as we learn from our delegates, is heard in some parts of the county, from a better class than "the baser sort." If there is any such thing as a common cause, it is the Temperance Reformation. It has an exclusive bearing on nothing but wickedness and misery—an exclusive tendency to nothing but good principles and good morals, and that domestic, political and religious happiness in which such principles and such morals must result. It is the cause of the whole church and of the whole country. Or if any still contend that it is the cause of a party, we must say, in the style of Mr. Fisk, "it is the cause of no party but the good party; it is the cause of no party but the friends of humanity; and these of whatever sex, or sect, or age, ought to be united."

There were reported at Manchester 113 additional members; in Hartford, 476; making a total of 587 since the meeting at West Hartford, (five weeks.) The County Society has now, exclusive of several auxiliaries which have made no report, 4,218 members.

Facts communicated at Manchester and Hartford.

Four distilleries, two in Farmington, and two in West Hartford, stopped. One retailer in Farmington (2d) did not apply the present year for licence. Two merchants in Glastenbury, and one in Manchester discontinued the sale of spirituous liquor. One merchant in Wethersfield, (Rocky-Hill) and one in Windsor (Wintonbury,) have commenced business without offering for sale ardent spirit as a drink. In Glastenbury there is no distillery in operation; in West Hartford there is none, and, except Taverners, no vender of spirit. In Hartland (East,) there is now no vender, except one Taverner, who has of late obtained licence to retail. One fourth of the families in the parish use no ardent spirit.

'We will only add to these facts one experiment. A well was recently cleared in a very rainy day by two men; one, a member of one of our auxiliaries, drank no spirit—the other drank repeatedly and freely. The man who used spirit, took a very violent cold; the one who used nothing but cold water, suffered no inconvenience from the inclemency of the weather. As we presume there are already before the public 99 similar experiments, this will make out the 100. And yet many will have it that Alcohol is "the sovereignest thing in the world" to prevent colds, and indeed to prevent, and also to cure almost every kind of disorder.'

Indian Example of Temperance.—A Temperance Society exists among the Indians at Cataraugus which embraces about forty of the Indians who obligate themselves to abstain entirely from the use of intoxicating liquors. Some months since, the Indians passed a law, forbidding any one to bring ardent spirits within the reservation. A white man, who resided near the reservation, and has taken land of the In-

dians to cultivate, about a week ago brought on a keg of whisky, with which he intended to perform his harvest. The Indians discovered it, and notwithstanding his remonstrances, poured the whiskey upon the ground before his eyes, and then delivered to him his keg, saying, that if he ever brought it there again filled with whiskey it would not only be spilt, but the keg destroyed.—*Mis. Herald.*

REVIVAL IN CHERAW, S. C.

By a letter recently received from Cheraw, S. C. written by a friend who had just before attended the meeting of the Charleston Association we learn that "One young brother who was ordained in May last, has baptised as a missionary, 200, upon a profession of their faith in the dear Redeemer." The good work has not yet ceased. It is impossible for me to give you a full idea of what has been done in this neighborhood. Old sinners have cried for mercy and found it; and the lovely youth come forward, leaving their parents behind, and take up the cross and follow the blessed Jesus in the regeneration. The converts are from the age of twelve to seventy years, including some of the most profane and intemperate persons.

Christian Watchman.

MERIDEN, N. H.

Extract of a letter from the Rev. William Bentley, to Rev. N. W. Williams, dated Wethersfield, Conn. Feb. 25, 1830.

"The next week after I returned from Massachusetts, I visited Meriden Church to spend a week or two with them, and collect something for the Mission. But to the praise and glory of the Lord, the first meeting that I held, Friday, October 16, after preaching, five or six requested prayers for their souls. On Lord's day, a number more were awakened. This induced me to consent to tarry a number of weeks to assist Elder Miller, the pastor of the church, to draw the net on shore. The good work continued to increase, and on the 3d of November, Elder M. baptized nine, and on the 11th, I baptized twenty, Elder M. being sick. On the 14th he died, and on the 15th I preached his funeral sermon. On the 18th, eight more were baptized, and the same day, Elder M's wife died. On the 24th I baptized eight more, and the same day, one of the Deacons of the Church was buried. So you see, my brother, that a church was stripped of its Pastor and Deacon in ten days. How mysterious are the ways of God! December 3d, ten more were immersed, the 9th 3, 13th 4, 25th 6. Elder M. had baptized 9 in July, August and September, which makes the number added by baptism, seventy-seven, the majority of whom are males. Four were received by letter, one restored, and a number stand as candidates for baptism.—*ib.*

Prussian Literary Statistics.—The six Prussian Universities, including the Catholic theological and philosophical faculties of Munster, were attended during the half year ending in the spring of 1829, by 6,154 students.

The Rev. Heman Rood of Gilmanton, has received a unanimous call from the Congregational Church and Society in New-Milford, Conn. to become their pastor, and has asked dismission from his people.

SUMMARY.

The Rev. R. B. Croes, of Richmond, Va., has been invited to become the assistant minister of St. Paul's Church, Troy, N. Y., and has accepted the invitation.

The Rev. Mr. Weller, formerly editor of the Philadelphia Church Register, now minister of Christ Church, Nashville, Tenn., is about to commence a monthly publication, to be devoted to the interests of the church in the West. Price one dollar a year.

The board of the Kentucky Baptist Education Society have appointed Dr. Stephen Chapin, of Columbian College, President of Georgetown College, and Mr. Rugles, of the Columbian College, Professor of Languages.

A NOBLE EXAMPLE.—In the first annual report of the Washington County (Md.) Temperance Association, just published, it is stated that "the Baltimore and Ohio Rail-Road Company, employing more than three thousand laborers, of all countries, have made it a condition in their contracts, that liquors shall not be furnished to the hands. There is labor," the report continues, in every variety "to be executed—bridging, ditching, blasting, excavations; wet and dry, hot and cold, and all without strong drink. The regularity, despatch, good order, and health of the workmen, are stated to be remarkable. Their content and happiness, the interest of the Company and the peace of the neighborhood, thus promoted and secured, constitute a most valuable and convincing example, and cannot fail to produce wide-spread benefit."

UNPLEASANT MISTAKE.—The anti-temperance people represent that those grocers who have relinquished the sale of ardent spirits, still continue to sell the article under the name of oil. A man, who verily believed these representations, called on a temperance grocer for a gill of rum. The grocer very promptly told him, he sold no rum. Very well, said the anti, let me have a gill of your oil. The grocer took a gill measure, filled it with oil, and gave it to him. It being evening, and not doubting that it was the very thing he wanted, drank a considerable portion of it, before he discovered his mistake. When he found he was drinking oil instead of rum, he manifested a good deal of anger towards the grocer, and used some harsh words. The company burst into a roar of laughter. The grocer told him, he had given him the very thing he called for, and therefore he ought not to be angry with him. The fellow finally concluded it was best to join the company in the laugh, and so let it pass off pleasantly. The above is from so respectable a source, that we cannot doubt its correctness.—*Not Phil.*

Pray for the Indians.—The decision of their fate in Congress is very near. This great Christian nation is on the eve of committing, as there is every reason to fear, a most enormous iniquity. In this day of rebuke and sorrow let us, let all who can pray look earnestly to the God of all grace, that he would remember the poor and perishing Indians. There is no time to be lost.—*Best. Rec.*

In the Swedish Diet, it has been usual for some years to present a petition annually requiring the expulsion of the Jews from Sweden. The petition was presented again last year according to custom, and was rejected.

The Russian government, by a law dated December 1823, has extended to Poland the operation of their law of 1821, which prohibits the entering and settling of foreign Jews.

The Bible Society of Portage County, Ohio, have resolved to aid the American Bible Society, by a donation of at least \$500, to be appropriated in supplying the destitute families in Ohio.

Efforts are being made in England, for raising a fund to purchase a house or erect a suitable building for the use of the Montreal Bible Society, Sunday School Union, Tract Society, &c. &c., as a depository for their books, and a place of meeting for their respective committees.

Intemperance and Crime in England.—On Monday, the 21st of December, Sir Richard Birnie said in his place at Bow-street, "The number of gin-shops, and the low price of destroying beverage, engenders more crime and misery in this great metropolis, than all other causes combined, and calls for the immediate attention of the Legislature."

The Rensselaer County Bible Society, a few days ago,

remitted above \$1,000 to the Parent Society, and pledged \$2,000 in the course of the current year. They gave \$1,000 last spring.

Proposals have been issued by John Robley, for publishing an American newspaper in Liverpool, the object of which will be to disseminate correct information concerning the political, moral and physical condition of our Republic.

Monthly Distribution.—We are informed that a benevolent individual of this village has offered to defray one half of the expense of furnishing a tract for every family within the limits of Geneva Presbytery, once a month, for six months; and that the Presbytery have taken measures to carry the same into effect. The tracts to be procured of the Am. Tract Society, which society embraces Christians of five different denominations.—*Geneva Palladium.*

From the Christian Watchman.

ROMAN CATHOLIC INFALIBILITY.

"Question. Can the [Roman Catholic] Church err in what she teaches?"

"Answer. No; she cannot err in matters of faith."
Fenwick's Catechism.

In your last paper I made some introductory remarks on the Catechism from which this question and its answer are taken; and, since the Bishop of the diocese of Boston modestly claims that we, "every man, hold and keep ENTIRE and INVIOLE the [Roman] Catholic Faith, or without doubt, perish everlastingly," it would seem very proper that our American citizens should be well instructed in all the great doctrines peculiar to this faith: else some of us may inadvertently infract some of the *Infalible* Church, and incur the displeasure of the *Priesthood*. This would be fearful. Without further genuflection to the dignitaries of the Boston diocese, therefore, I hasten to lay before your readers an extract from "THE CONFITEOR," contained in the Bishop's Catechism. This word, "Confiteor" is Latin, and is employed in preference to the English word confession, probably, out of respect to the literary taste of the great body of Roman Catholics in this country. *Confiteor* means, I confess or make confession, as it will be seen in the extract, which is as follows.

"I confess to Almighty God, to the blessed Mary ever virgin, to blessed Michael the Archangel, to blessed John the Baptist, to the Holy Apostles, St. Peter and St. Paul, and to all the Saints that I have sinned exceedingly in thought word and deed, through my fault, through my fault, through my most grievous fault. Therefore, I beseech the blessed Mary ever virgin, blessed Michael the Archangel, blessed John the Baptist, the Holy Apostles, St. Peter and St. Paul, and all the Saints, to pray the Lord our God for me."

Some of your readers, who have nothing but the Bible to teach them how they may approach God and pray to Him with acceptance, may have thought there is but "one Mediator between God and man, the man CHRIST JESUS;" whereas they are taught in this "Confiteor," that there are not a few mediators. Here are Mary, and Michael, and John the Baptist, and Peter and Paul, and all the saints. What a host of Mediators! There are so many, that it would seem the "One Mediator Jesus Christ" might be dispensed with by Roman Catholic worshippers. Let the reader review "the Con-

fileor," and he will see that such is the fact. The name of JESUS CHRIST is not used, neither is his intercession so much as alluded to. He is not alluded to in all "the Confiteor," as it is given in Fenwick's Catechism. I do not say that Roman Catholics never pray through Jesus Christ: they sometimes do. But it seems, prayer may be offered *without* his mediation or intercession, and through a multitude of *Saints*; whereas simple Protestants, like ourselves, are liable to think that Jesus Christ taught truly, when he said, "Whatsoever ye shall ask the Father in *my* name, He will give it you"—No man cometh to the Father, but by ME."

The reader may be extricated from all this difficulty by looking again at the question and answer, which are placed at the beginning of my remarks: and by calling to mind the fact, that the Roman Catholic Church assumes supremacy over the Bible, and has taught, that "*saints*" are suitable intercessors, as also "Michael the Archangel."

This may be thought a trifling assumption. It is no less, however, in our opinion, than declaring the word of God to be both *deficient* and *false*.

But the Roman Catholic Church cannot err [she herself says] in what she teaches.

Now, my fellow Protestants, this same self-styled "infallible church" comes into this ignorant country to enlighten our darkness. She finds us under such cruel oppression by reason of the general reading of the Bible, that she wishes to set us free from such shackles, and to bestow on us the precious freedom of unconditional submission to her enlightened *Priesthood* and equally enlightened *Faith*.

But I have not yet shown you all the peculiar claims of "the holy mother church" on our reverence and gratitude; neither can I do this now, and "*the Confiteor*" may sufficiently excite your admiration for this time.

Let those who daily go up to the high and holy place in the name of the *only* Mediator between God and men, unite suitable labors with their prayers, that the thick darkness which covers the Roman Catholic Church and her adherents may be removed by the light of the Bible, and the teaching of the Spirit of God.

EXPOSITOR.

From the Boston Recorder.

MOURNING APPAREL.

MESSRS. EDITORS,—I have perceived, that in some parts of our country, the long established custom of wearing mourning apparel on the death of friends, is dispensed with, and the change has also by some been commended. I have been waiting in hopes, that the reasons for and against this change might be made public; and that there might be a general understanding on the subject as to what is duty or propriety. If it be scriptural or reasonable, that black apparel should be worn at a funeral, and for a year or more afterwards, by all relatives of a deceased person, the present fashion ought not to be given up. But if there be neither Scripture nor reason to justify the practice, then let the change be universal. If only a part of the community adopt the change, it

will produce singularity, and excite the suspicion of unfeeling, or unworthy motives. For my own part, I have long felt that some change was desirable. The custom of obtaining and wearing a mourning dress on the death of a friend, is, to two thirds of the community, a serious and burdensome tax. With the rich the expense will be a matter of no consequence. But the great majority of people are in low, or at least moderate circumstances; and with them a new dress for a whole family, is no small burden,—a burden which they cannot well afford to bear, and for which it is well known, payment cannot always be made.

Besides this, the making of a new dress, or the new fitting of an old one, at the time when death has just entered the family, is very inconvenient, if not altogether inconsistent with the feelings which we wish and ought to indulge on such an occasion. Many deaths, probably one seventh of all, happen on Saturday, and then a part or the whole of Sabbath must be spent in manual labor, which is neither necessary nor merciful. And by this means, too the mind is diverted from pursuing that train of reflection, which would be most salutary and proper at such a season, and directed to the procuring and making of new apparel. I need not say how much this will occupy the thoughts if not the affections of the younger members of the family, and of all who think much of adorning themselves with costly attire. Thus the benevolent design of Providence in sending the affliction, is entirely lost. But it is not my design to discuss this question. I merely throw out these hints, in hopes that you, Messrs. Editors, or some of your correspondents, will take it up in earnest.

In connection with the same subject, I would inquire, whether we have any *reasonable* or *scriptural* authority for the public and expensive manner in which funerals are usually conducted? and whether it would not be more consistent and useful to have them entirely private? I would not deprive mourners of the sympathies and condolence of their friends expressed in a private and unostentatious way; nor of the prayers and services of clergymen at such a season. But is there any use in a large and promiscuous concourse of people, a rich and ornamented coffin, a public oration or eulogy, and a long and pompous parade through the streets and highways to the cold and damp graveyard, where perhaps another oration is made? If this or a similar ceremony does not expose the health or life of mourners, it is more calculated, in my view, to excite their pride and vanity, than to fasten upon their minds the convictions of truth, and to show them the need of a preparation for their own death.

Might not these subjects be discussed by associations of ministers or other assemblies, and some improvement made in our customs of interring and mourning for the dead? An alteration could easily be made, public opinion would soon be changed, if some of the leading and upper classes in society would only set an example. The subject is certainly worthy of their attention. Let it not fail to be pressed upon their consideration.

SIMPLEX.

Youth's Department.

"Remember now thy Creator in the days of thy youth."

"Reading fills the mind only with materials of knowledge: it is thinking makes what we read ours."—Locke.

BOMBAY.

EDUCATION OF FEMALES.

In the account given in the *Missionary Herald*, of the progress of the Girls' Schools at Bombay, there is an incident related of their desire for instruction, which contains a lesson for many an American school girl. It is as follows:—

In several instances within a few months past, children, on their first beginning to attend school, were found to have made some progress in learning to read and write. A thing so unusual as this, excited our curiosity to inquire where they had been taught, and we were gratified to find, that owing to their acquaintance with scholars in the female schools, these children, having become anxious to learn, and being prevented by parental authority or some other cause from coming to school, had procured books, and by the aid of the children who were attending school, they had been learning at home.

If such is the desire manifested by the youth of India for schools and books, while their heathen parents discourage and prevent them, what should be the conduct of those who abound in privileges, and whose parents are more anxious than themselves, that they should improve them.

One of the happiest results of missions in India, as it is of missions every where, is the elevation of the female sex to its true dignity and worth. Females have been found in a degraded and wretched condition, in almost all heathen countries, and one of the first and surest tokens that the principles of Christianity are taking deep root, is to see them rising in esteem. With what a peculiar regard then, should the sex look upon missions.

The native population, says the account, have already seen that the education of females is practicable (which so many seemed at first to doubt,) and some of them evidently begin to see that it is reasonable and important that their daughters, as well as their sons, should be educated. When this feeling shall begin to pervade the people, the female sex will begin to rise from their present state of degradation and ignorance; to receive due respect in their own families; to be admitted to the social circle, and to exert that salutary influence in society, which is now so extensively felt and universally acknowledged in Christian nations.

WISDOM.

Knowledge relates to the essence of things. Wisdom relates to the operation of things. Wisdom is the power of judging rightly in all matters of practice. The wisdom of man lies in the strength of his understanding to judge and

determine of the relation of means to ends, and of the value and importance of those ends to the man himself, by whom they are proposed and pursued.

Wisdom likewise consists in being discreet, in using the best means to attain the goods we want, and avoid the evils we fear.

Religion is beautifully described in the *Proverbs* under the name of wisdom.

CONVERSATION.

Conversation calls to light what has been lodged in all the recesses and secret chambers of the soul. By occasional hints and incidents, it brings former useful notions into remembrance; it unfolds and displays the hidden treasures of knowledge, with which reading, observation, and study, had before furnished the mind. By mutual discourse the soul is awakened, and allured to bring forth its hoards of knowledge, and it learns how to render that knowledge most useful to man. In free and friendly conversation, our intellectual powers are more animated, and our spirits act with a superior vigor in the pursuit of unknown truths.

NEVER CONCEAL AN ACCIDENT.

"Never conceal an accident," is a maxim that should be strongly inculcated and enforced on the minds of youth of all ranks and denominations, for in no respect is the trite saying, that "delays are dangerous," more applicable, than in cases of this kind; where the kind officiousness of a parent or friend may easily accomplish a cure, in what neglected or allowed to stand over, might afterwards baffle the utmost skill of the physician.

From the Keepsake.

CHILDREN AT PLAY.

Up in the morning as soon as the lark,
Late in the evening, when falleth the dark,
Far in the moreland, or under the tree,
Come the sweet voices of children to me.
I am an old man—my hair it is grey,
But I sit in the sunshine to watch you at play,
And a kindlier current doth run through the vein,
And I bless you bright creatures! again and again.
I rejoice in your sports, in the warm summer weather,
With hand locked in hand, when ye'er striving together.
But I see what you see not—the sorrow and strife
Of the years that will come in the contest of life;
For I am an old man, and age looketh on
To the time that will be—from the time that is gone—
But you blest creatures! you think not of sorrow,
Your joy is to-day, and ye have no to-morrow!
Aye; sport ye—and wrestle—be glad as the sun,
And lie down to rest when your pastime is done,
For your dreams are of sunshine, of blossoms and dew,
And the God of the blessed doth watch over you,
And the angels of heaven are missioned to keep
Unbroken the calm of your sealed sleep;
And an old man's blessing doth in you swell
The whole day long, and so sure ye well.

Poetry.

NOT ALL ALONE.

Addressed to a friend who complained of being alone in the world.

By *Alaric A. Watts.*

OH say not thou art all alone,
Upon this wild, cold hearted earth;
Sigh not o'er joys for ever flown,
The vacant chair,—the silent hearth;
Why should the world's unholy mirth
Upon thy quiet dreams intrude,
To scare those shapes of heavenly birth,
That people oft thy solitude!

Though many a fervent hope of youth
Hath passed and scarcely left a trace;—
Though earth-born love, its tears and truth,
No longer in thy heart have place:
Nor time, nor grief, can e'er efface
The brighter hopes that now are thine,—
The fadeless love,—all-pitying grace,
That make thy darkest hours divine!

Not all alone;—for thou canst hold
Communion sweet with saint and sage,
And gather gems of price untold,
From many a pure, untravelled page,
Youth's dreams, the golden lights of age,
The poet's lore,—are still thine own;
Then, while such themes thy thoughts engage,
Oh, how canst thou be all alone!

Not all alone;—the lark's rich note,
As mounting up to Heaven, she sings:
The thousands silvery sounds that float
Above—below—on morning's wings;
The softer murmur's twilight brings,
The cricket's chirp, cicada's glee;
All earth—that lyre of myriad strings—
Is jubilant with life to thee!

Not all alone;—the whispering trees,
The rippling brook, the starry sky,
Have each peculiar harmonies,
To soothe, subdue, and sanctify;
The low, sweet breath of evening's sigh,
For thee hath oft a friendly tone,
To lift thy grateful thoughts on high,
To say—thou art not all alone!

Not all alone;—a watchful eye,
That notes the wandering sparrow's fall;
A saving hand is ever nigh,
A gracious power attends thy call;
When sadness holds thy heart in thrall,
Is oft His tenderest mercy shown;
Seek then the balm, vouchsafed to all,
And thou canst never be alone!

A PREMIUM OFFERED.

A benevolent individual has placed in the hands of the Executive Committee of the American Temperance Society, the sum of \$250, to be awarded by Calvin Chapin, D. D., Heman Humphrey, D. D., and Eleazar Lord, Esq., to the author of the best

Tract on the following subject, viz. "Is it consistent with a profession of the Christian religion, for persons to use, as an article of luxury or living, distilled liquors, or to traffic in them? And is it consistent with duty, for the churches of Christ to admit those who continue to do this, as members?"

The manuscripts should each be accompanied with a sealed envelope containing the name of the writer, which will not be opened except in case of the successful tract; and should be directed previous to the first of July next, post paid, to Eleazar Lord, Esq. New-York.

J. EDWARDS,

Clerk of the Executive Committee of the A. T. S.

THE HEAVENLY MIND.

Extract from *Dr. Griffin's Sermon in the National Preacher.*

The man who would attain to a heavenly mind must be conscientious and punctual in his attendance on all the means of grace. It must not be a little thing that shall keep him from the house of God or from the prayer meeting. He must be a faithful and conscientious attendant on sacraments. He must be systematic and inflexible in his private devotions, and in reading some portion of Scripture or other devotional book every day.

The man who would attain to the exalted dignity and serenity of a heavenly mind, must pursue a course of habitual and universal obedience. I do not say a course of sinless perfection, but a course of obedience extending to every branch of duty, and constant enough to constitute a habit. Every deliberate sin tends to grieve away the Spirit. The frequent recurrence of known sin will therefore cut the sinews of faith and devotion and prostrate the soul in the dust. A man can never mount up and abide at the high elevation of a heavenly mind without pleasing God by an habitual course of filial obedience.

Consider well, who you are, what you do, whence you come, and whither you go.

Custom is the plague of wise men, and the idol of fools.

Consider not pleasures as they come, but go.

Crosses are ladders leading to heaven.

NOTICES.

The New-Haven County Temperance Society, will hold its next monthly meeting at Milford, on Tuesday the 16th inst.

A quarterly meeting of the Young Men's Temperance Society of New-Haven, will be holden at the Church of the 3d Society, on Sabbath evening. An Address is to be delivered by A. N. Skinner, Esq.

Letters received at the Office of the Religious Intelligencer during the week ending March 11, 1830.

J. V. S. Ryley; D. S. & E. E. Prentiss; Samuel Eells 2d.; Almon Merwin; Jonathan Seymour; Rev. Jacob Tuttle; Abijah Thompson.

TERMS.—\$2, in advance; \$2 50, if not paid in three months.—Agents who are accountable for six or more copies, will be allowed one copy gratis, or a commission of ten per cent.

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